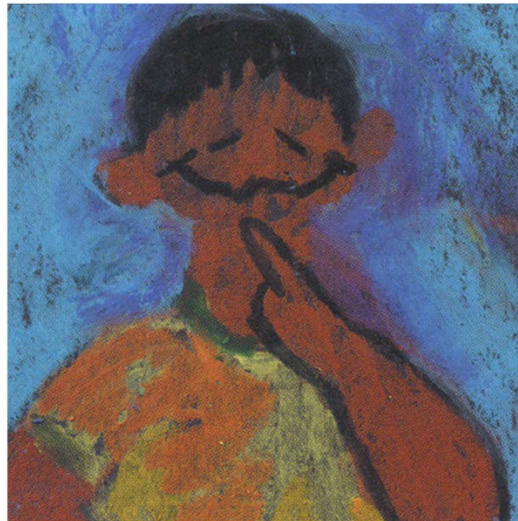
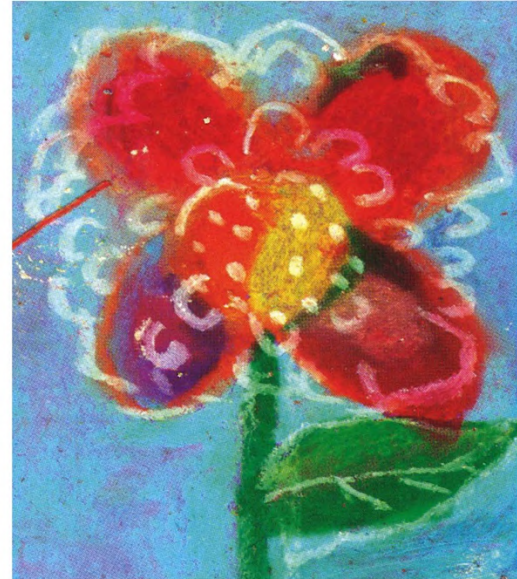


# The Hibiscus Framework

Infusing Linguistic and Cultural  
Sustainability into Pre-K–12  
Educational Practices

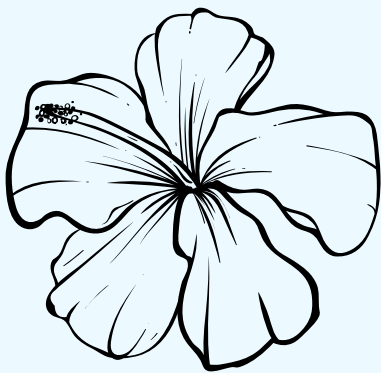
May 2024



# INTRODUCTION

The hibiscus, a beautiful flower of the Pacific islands, signifies beauty, joy, love, and passion. While it is the state flower of Hawai'i, Micronesia and other Pacific-island cultures use hibiscus for grass skirts, décor, and accessory. Pohnpeians use the inner bark of the hibiscus tree in preparing local sakau and producing yam. We envision this flower as a symbol and spirit of the region, and a way for educators, students, and families to take pride in and elevate the status of their languages and cultural heritage.

The overall message of this brief is one of hope. That is, by tapping the linguistic and cultural wealth of the Pacific region, we all can share in the richness of our multilingual multicultural perspectives and family values across classrooms, schools, and localities. In celebrating multiple languages and cultures, we can inspire and instill pride in our students, families, and teachers. Working in collaboration, we can make a difference in educating multilingual learners, pre-K–12 students who are exposed to multiple languages and cultures irrespective of their educational placement.



Let's imagine how the five petals of the hibiscus flower represent facets of linguistic and cultural beauty. Together they form the Hibiscus Framework in which we accentuate the strengths of the peoples of the Pacific region in teaching and learning.

The Hibiscus Framework is an educational tool that stimulates thinking about *what* we teach and *how* we teach in relation to *who* we teach. Below are the facets of the Hibiscus Framework and its related questions. Each facet pertains to a different aspect of linguistic and cultural sustainability and is designed to preserve and enhance the region’s social, language, and cultural roots.

### The Five Facets of the Hibiscus Framework

- 1 How might we describe the linguistic and cultural vibrancy of the Pacific region?
- 2 How might we envision linguistic and cultural sustainability for Pacific islanders?
- 3 How might we encourage our local and school communities to preserve their rich linguistic and cultural heritage?
- 4 How might we foster access to our students’ and families’ multiple languages and cultures in our schools and classrooms?
- 5 How might we nurture positive linguistic and cultural sustainability across our educational networks?

### What is the Primary Purpose of this Brief and Who are the Audiences?

This brief is to be used in thinking about the impact of language and culture on educational life. Specifically, it addresses planning, implementing, and evaluating curriculum, instruction, and assessment.

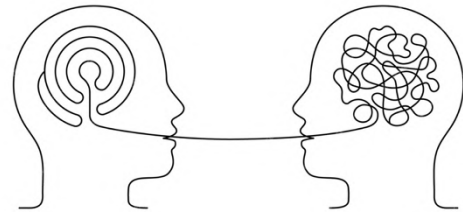
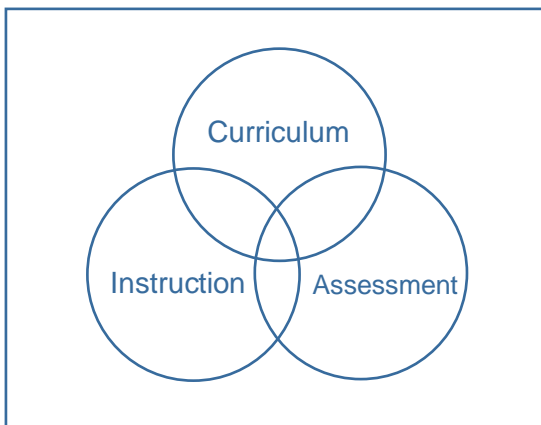
Intended for pre-K–12 educators across the Pacific region, this brief is meant for paraprofessionals, teachers, coaches, and administrators. In addition, its views may be shared with:

- boards of education in crafting policy;
- multilingual learners in helping to shape their identities;
- families in validating their languages, cultures, and traditions; and
- community organizations in forming connections and partnerships between home and school.

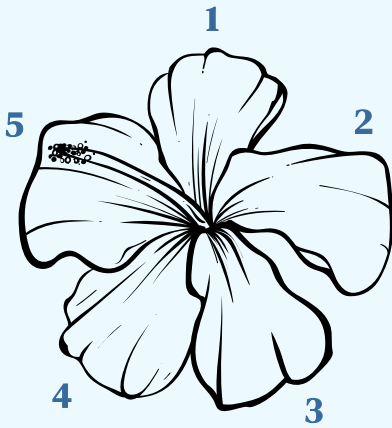
## How is the Brief Organized?

The organizing frame is the five petals, or facets, of the hibiscus flower. In turn, each facet has an underlying **Principle and Practice**. The Principle and Practice illustrate how the peoples of the Pacific contribute to the building, enhancing, and maintaining of their languages and cultures. Each facet is divided into the following questions.

- **How Might We Implement This Principle?** Suggests ideas for classroom use.
- **What are Some Take Aways?** Three key points or main ideas of each facet of the framework.
- **What Can Educators Do?** Suggestions for applying the ideas presented in the Take Aways to curriculum, instruction, and assessment. As shown below, we present curriculum, instruction, and assessment as interconnected areas for organizing learning. When teachers' and students' languages and cultures are part of these areas of schooling, it sends a positive message to everyone.
- **What Do You Think?** Presents opportunities to discuss each facet of the framework. We propose that you have conversations about the ideas in this brief with colleagues, students, and families. Schools may even plan professional learning around the most compelling topics or issues. There are many concepts to explore!



There is a **Summary of the Framework** at the end of the brief. In addition, **References** and **Resources (Learn More!)** offer you additional areas to explore. Lastly, there is a glossary for you to complete (**What Does It Mean?**) and three tools, one each for student, classroom, and school use (**Try It Out!**).



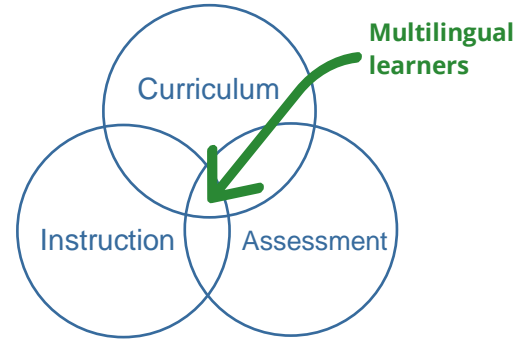
Each petal or facet of the Hibiscus Framework has an essential question and an underlying principle and practice to illustrate ways we might safeguard the splendor of the languages and cultures of the Pacific region.

## **1** How might we describe the linguistic and cultural vibrancy of the Pacific region?

**Underlying Principle and Practice: We bring wealth to the region through the social, multicultural, and spiritual values of the people.**

Language and culture play an important role in everyday school and family life. The first facet of the framework highlights the collective identities of the people. Reinvigorating and maintaining linguistic and cultural ways of being means embracing “indigenous ways of knowing” that are passed down from generation to generation. Today, we see this language and cultural revitalization of beliefs, traditions, and practices as a source of pride and fortitude across the region. These critical dimensions of island life must be considered in planning, implementing, and evaluating education programs.

At the center of Pacific Islander culture is the family ecosystem, the network of interpersonal relationships that shapes and affirms cultural practices and values. Additionally, Pacific Islanders’ concept of self is tied to the unity of the individual, society, and nature (Dey, 2020). These bonds among individuals, families, and communities affect educational values, including the safeguarding and renewal of languages and cultures, which are the essence of linguistic and cultural sustainability.



### How Might We Implement This Principle?

Language and cultural ties among within the Pacific region, or the sociocultural context, is the foundation of the Hibiscus Framework. Sociocultural context revolves around the physical, social, cultural, economic, and historical influences on our lives. In this brief, we envision how to incorporate these influences to grow meaningful relationships and communication. We see how the languages and cultures of the Pacific influence teaching and learning for multilingual learners, life for families, and instructional strategies for teachers.

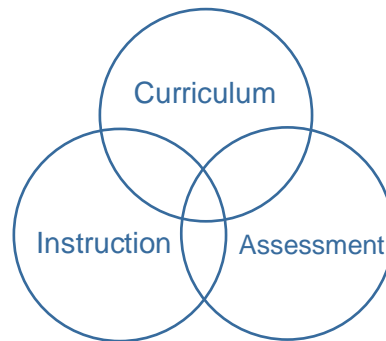
As educators, we start with getting to know our students—their languages, cultures, histories, experiences, and perspectives. We work from the strengths and resources that they bring. As shown in the figure, in the school community, multilingual learners anchor this framework. In other words, the students are always to be considered and incorporated into curriculum, instruction, and assessment.

### Centering Multilingual Learners in Curriculum, Instruction, and Assessment

#### What are Some Take Aways?

- Languages and cultures help define who we are, making our identities a source of pride in school, home, and our communities. Therefore, the linguistic and cultural wealth of individuals and families of the region should permeate all that we do.
- Maintaining our languages and cultures strengthens our sense of self and family. Therefore, in school, curriculum, instruction, and classroom assessment should be seamless with home and community ways of being.
- Families, schools, and communities have the joint responsibility for growing and fostering the assets of our multilingual learners. Therefore, we should have a shared mission and vision that are built on positive relationships and mutual understanding.

## What Can Educators Do?



**Curriculum:** Conduct a linguistic and cultural audit of curriculum using the Classroom and School Tools (at the end of the Brief). Based on the results, suggest how to enhance local language and cultural connections between home and school.

**Curriculum** also addresses planning units of learning that consider the conceptual, language, and social-emotional development of multilingual learners. A curricular goal for a unit might be “We will celebrate our languages and cultures in stories for our school’s website.”

**Instruction:** Co-create learning targets with multilingual learners and families that are grounded in content, language, and technology standards<sup>1</sup>. An example of a learning target might be “We will narrate personal histories of our families using multimedia (text, images, audio, and/or video) presentations.”

**Assessment:** Invite multilingual learners to access and use their multiple languages and cultures as resources and accept multiple cultural perspectives as evidence for learning. The ideas, skills, and family practices that are part of instruction should naturally extend to classroom assessment. In assessment we describe the criteria for success in meeting learning targets and goals.

Let’s look at how we might assess the example learning goal and target. In narrating a story that celebrates language and cultural heritage, the criteria for success might include:

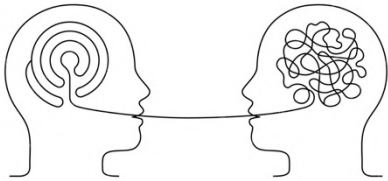
- Language and cultural customs;
- A story’s beginning, middle, and end; and
- A series of related events.

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<sup>1</sup> International Society for Technology in Education (ISTE) standards—a framework for guiding students, educators, administrators, and coaches in using technology.

## What Do You Think?

Review the first facet of the Hibiscus Framework. How might you respond to the questions below as an individual or discuss them in a group?



- How would you describe the sociocultural influences on your life? How might you compare them with those of your students? Consider labeling them in a graphic or drawing.
- How do the values of your family and local community reflect the strengths of your languages and cultures at home and at school?

## 2 How might we envision linguistic and cultural sustainability for Pacific islanders?

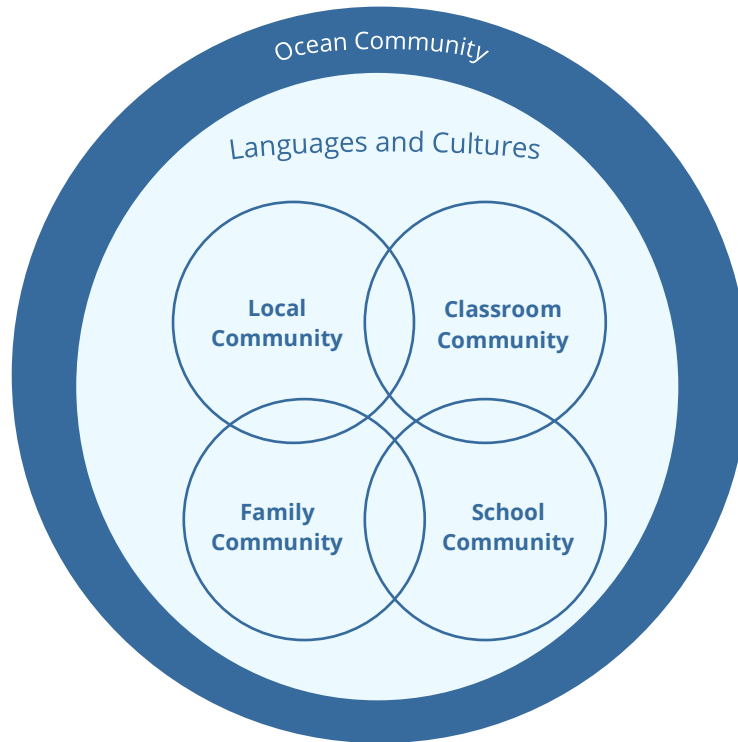
**Underlying Principle and Practice: We reinforce the language and cultural resources of multilingual learners, families, and educators through a network of communities we call *ecosystems*.**

The second facet of the framework describes the meaning of linguistic and cultural sustainability for the Pacific region. In essence, it is a network of mutually dependent communities that link education with nature to form interconnecting *ecosystems*. Educational ecosystems include the family community, local community, classroom community, and school community; they are groups of individuals who interact and collaborate to move teaching and learning forward. Natural ecosystems, namely, the influence of the ocean on life, are networks of related organisms in an environment.

The figure below shows the overlapping of educational communities with their multiple languages and cultures within the natural ocean community to support the ecosystems of the Pacific. The unique presence and influence of the Pacific Ocean help shape the identity of the region. Local and family communities form partnerships around health, well-being, mental, social, and other services. Their language and cultural connections are then transported to schools and classrooms.



Linguistic and Culturally Sustainable Ecosystems:  
**The Communities of Influence for Pacific Islanders**



**How Might We Implement This Principle?**

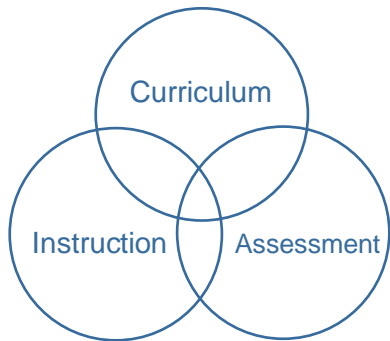
The educational and ocean communities form the ecosystems of the Pacific. The chart below suggests some goals for each and their interconnections. The communities might be thought of as flagships for promoting languages and cultures.

<b>Classroom Community</b>	<b>School Community</b>	<b>Family Community</b>	<b>Local Community</b>	<b>Ocean Community</b>
<ul style="list-style-type: none"> <li>• Form safe, welcoming, and trusting environments.</li> <li>• Establish interdependence among students as communities of learners.</li> </ul>	<ul style="list-style-type: none"> <li>• Promote student growth and development.</li> <li>• Create ties among communities, families, schools, and classrooms.</li> </ul>	<ul style="list-style-type: none"> <li>• Nurture and uphold interpersonal relationships.</li> <li>• Preserve and celebrate local ways of being.</li> </ul>	<ul style="list-style-type: none"> <li>• Forge partnerships through services and resources.</li> <li>• Honor, respect, and participate in local traditions.</li> </ul>	<ul style="list-style-type: none"> <li>• Seek to understand and regulate the impact of climate.</li> <li>• Cultivate relationships among island peoples who are dedicated to ocean life.</li> </ul>

## What are Some Take Aways?

- Ecosystems consist of fluid and dynamic communities that adapt to change.
- Natural and educational ecosystems are anchored in languages, cultures, and shared experiences that strengthen the bond between schools and families.
- Languages and cultures help unite educational ecosystems to produce linguistic and cultural sustainable communities

## What Can Educators Do?



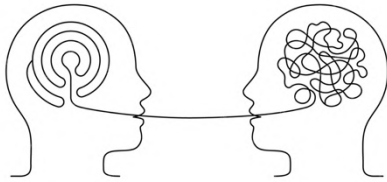
**Curriculum:** Engage teachers, administrators, and community members in co-planning professional learning experiences for whole schools around curricular themes that involve ecosystems. Decide how to weave in language and cultural features, such as asking the question “How do we see ourselves, our students, and families in units of learning?”

**Instruction:** Make sure to know and appreciate each of your students and families—their characteristics, histories, attributes, preferences, and customs. Ensure that their language and cultural assets are interwoven into lessons so that students can connect home life and school.

**Assessment:** Observe and note what your multilingual learners do in each educational ecosystem based on the expectations of learning, learning targets or objectives, and criteria for success. Students and teachers should co-create these criteria that describe evidence for learning to establish a mutual understanding of *what* is to be learned and *how* to demonstrate learning.

## What Do You Think?

Review the second facet of the Hibiscus Framework. How might you respond to the questions below as an individual or discuss in a group?



- How do the natural (the Pacific Ocean) and educational (classroom, school, family, and local) communities or ecosystems work together in your setting?
- In what ways do they advantage multilingual learners?
- What does each ecosystem mean to you and how does it represent your language and cultural heritage?

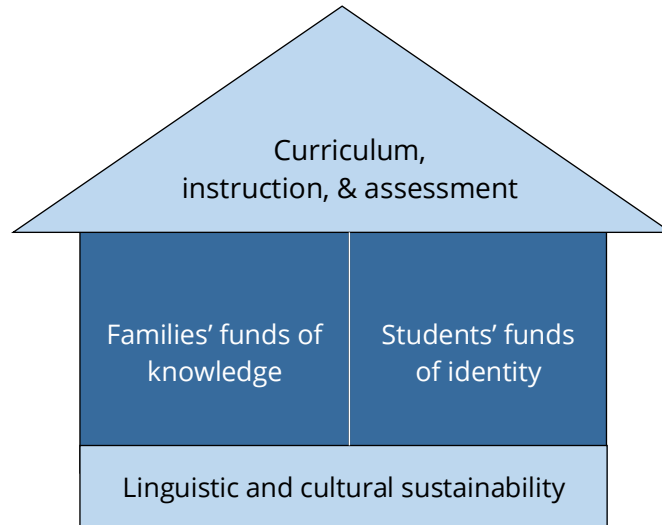
## 3 How might we encourage our local and school communities to preserve their rich linguistic and cultural heritage?

**Underlying Principle and Practice: We create communities of learning with families' *funds of knowledge* (who we are) and multilingual learners' *funds of identity* (who I am).**

*Funds of knowledge* are the cultural practices and wisdom we bring to the daily routines of families (González, Moll, & Amanti, 2005). This third facet of the framework is an important quality of linguistic and cultural sustainability. The knowledge, language, and cultural resources of households in the Pacific islands are plentiful, from ocean-related industry to childcare to folk medicine. When families share their expertise and traditions with their children and teachers value and capitalize on the fullness of family life, everyone benefits.

Equally important for multilingual learners are their *funds of identity*, the qualities essential for defining, expressing, and understanding oneself (Esteban-Guitart, 2016). Students' funds of identity serve to bridge their experiences, practices, and ways of being both inside and out of school. Funds of identity help shape an individual's self-worth. The figure below of a house is a metaphor for describing how linguistic and cultural sustainability can be built with family and student knowledge that, in turn, is reflected in curriculum, instruction, and assessment.

Linguistic and Cultural Sustainability:  
**The Basis for Input from Families and Students in Formulating Curriculum, Instruction, and Assessment**



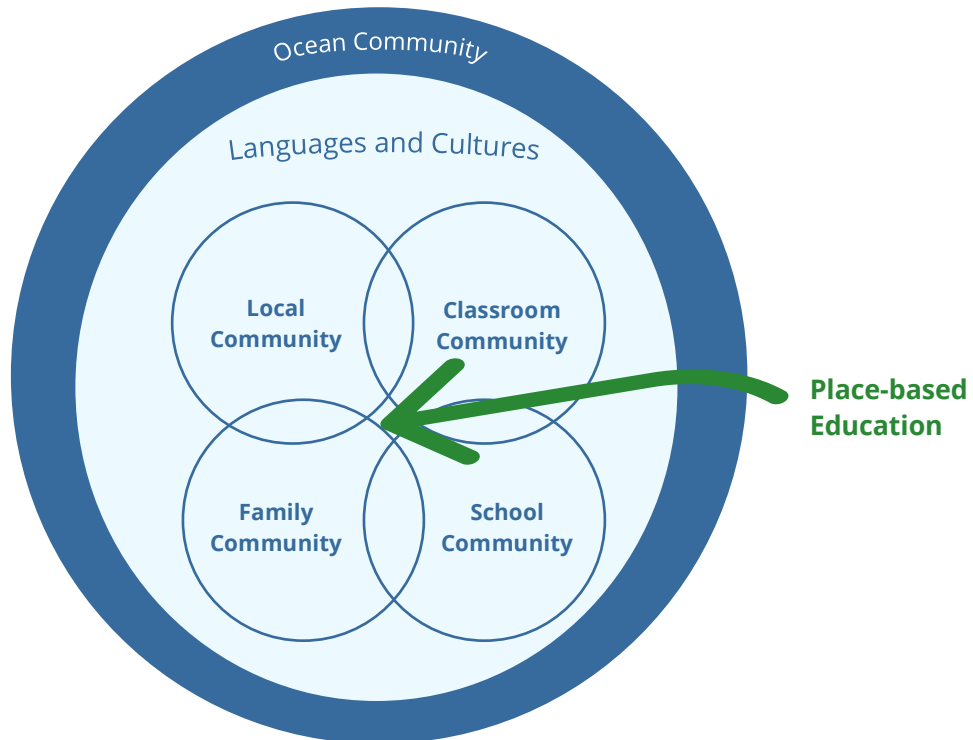
To summarize, linguistic and culturally sustainable schools and classrooms are spaces where the pedagogies, policies, and practices represent the languages and cultural practices of multilingual educators, learners,

and families. There is a commitment to supporting students in enhancing their cultural and language competencies that is evident in curriculum, instruction, and assessment (Gottlieb, 2022).

### **How Might We Implement This Principle?**

We model family knowing and student identity in *place-based education* to showcase our language and cultural ways of life. As shown in the figure, place-based education, at the center of the five ecosystems, encourages student learning inside and out of the classroom or school. That is, place-based education takes advantage of students' local environments in combination with their local communities as opportunities to learn and craft curriculum. In addition, it further develops students' connections to and appreciation for their natural surroundings.

## Place-Based Education at the Center of Languages and Cultures Within Communities

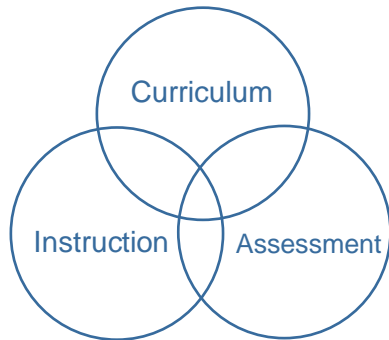


Place-based education aims to bolster the connection of multilingual learners, families, and teachers to their environment. A vivid example comes from Palau High School whose science club learned of the legend of Ngardok Lake through indigenous knowledge while engaged in Western science to preserve it (see Penland in the References). In essence, place-based education is a call to action in that it encourages students to be apprentices and family members to be connoisseurs whose collective expertise and leadership can contribute to changes in our educational ecosystems.

### What are Some Take Aways?

- Research informs us that strong relationships between families and schools are critical to student success. Relationship building is at the heart of families funds of knowledge and students' funds of identity as support student learning.
- The diverse language and cultural identities of students and families within their communities contribute to locally rich ecosystems.
- Place-based education opens the eyes of students to see the relationship between the natural ecosystem of their environment and their language and cultural heritage.

## What Can Educators Do?



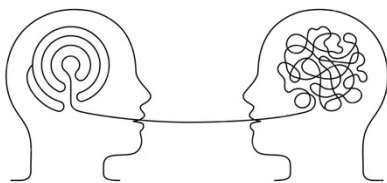
**Curriculum:** Leverage students' and families' languages, cultures, and everyday lived experiences as a springboard for initiating, validating, and pursuing learning. Make sure units of learning reflect space that is valuable for multilingual learners.

**Instruction:** Form partnerships with classrooms, schools, and local organizations as part of the instructional routine so that families engage in, teachers advocate for, and students own their learning.

**Assessment:** Invite students to keep reflection logs or journals for classroom, school, and place-based projects to foster their identity formation and highlight their families' skills.

## What Do You Think?

Review the third facet of the Hibiscus Framework. How might you respond to the questions below as an individual or discuss in a group?



- How might you and your students design a collage or mural from families' funds of knowledge to use throughout the school year? How might you create individual student portraits to illustrate their interests, strengths, and individual funds of identity?
- What might you do to connect your personal cultural or collective funds of knowledge with nature in place-based education?
- How might your students and families participate?

## 4 How might we foster use of our students' and families' multiple languages and cultures in our classrooms and schools?

**Underlying Principle and Practice:** When we take a *multilingual turn*, we accentuate what multilingual learners can do with their multiple languages and cultures.

Multilingual learners and their teachers are exposed to multiple languages and cultures in daily life. We must support all their resources to optimize teaching and learning. This fourth facet of the framework accentuates *the multilingual turn* (May, 2014) that seeks to make multilingualism the norm for schooling and living. Multilingualism and all its benefits—cognitive development, social-emotional development, language development, to name a few—are vital to language and cultural preservation.



*We tend to look through language and not realize how much power language has.*

— Deborah Tannen

### How Might We Implement This Principle?

Language is a living and evolving system that is influenced by context in which culture is embedded. For multilingual learners, *project-based learning* is a promising approach to illustrate the language and cultural resources of educators, students, and families. Ideally, projects that are student-generated nurture multilingual learners' sense of belonging where student voices and perspectives are appreciated.

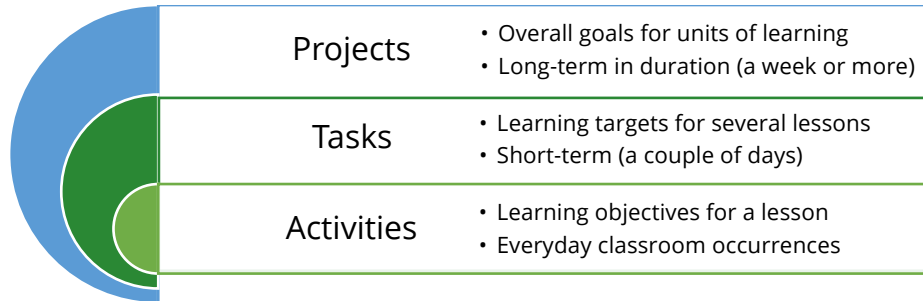
In the **Hibiscus Framework**, project-based learning has the potential to:

- a.) highlight interdisciplinary learning (such as in STEAM—science, technology, art, and math);
- b.) combine educational ecosystem communities;
- c.) utilize the natural surroundings or ecosystem (combined with place-based education);
- d.) accentuate the assets of multilingual learners; and
- e.) capture indigenous or elder knowledge and cultural values.

Project-based learning is authentic and reflects real world issues. Students take a week or more to investigate questions they generate in exploring topics and designing individual or group products or performances.

Projects are often the end products of units of learning. The figure shows the distinction among daily activities which fold into tasks that combined, make up final projects.

### Breaking Down Curriculum and Instruction



Adapted from Gottlieb (2016), p.171 Gottlieb, M. (2016).  
Assessing multilingual learners: Bridges to equity 2nd ed). Corwin.

Educators in the Marshall Islands discovered the basics of project-based learning in a one-day workshop. In it, the participants brainstormed ideas for displaying completed projects in public with a specific purpose in mind. In addition, educators thought of strategies for students to grow their public speaking and presentation skills in explaining the why behind their projects and how they accomplished their learning goals.

For younger multilingual learners, project-based learning might seek to answer the question “Why and where do animals live outside?” Together with their teacher, the class decides on the evidence for learning. Each student selects an animal of their choice and explores the concepts of animal families, habitat, food, and shelter. They ask their families to tell them a story about the animal and seek answers to the “why” and “where” questions. For their project, the students then have the option to produce a book, narrate a video, or create and describe a landscape mural with their animals.

An example of a project for older multilingual learners might center on technology where students investigate some aspect of cyber-security by narrating a personal experience, reading articles about generative AI, and summarizing its potential impact on themselves, their families, and their island. By combining students’ curiosity, motivation, and active engagement, you have a formula for student success!

### What are Some Take Aways?

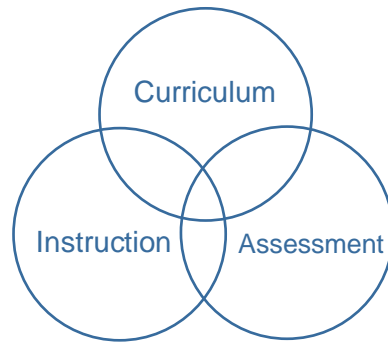
- Educators and families should be sensitive to language and cultural references in materials and resources to minimize bias and maximize equity.
- Multilingual learners’ multiple languages, cultures, and perspectives should be

seamlessly integrated into grade-level projects.

- Project-based learning is most effective when multilingual learners have choices in planning what to do and selecting how to show their learning.



## What Can Educators Do?



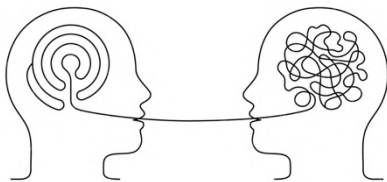
**Curriculum:** Combine teachers' knowledge of their content areas, local school and community knowledge, and student experience to design or select language and culturally relevant materials and resources for project-based learning.

**Instruction:** Stimulate healthy and respectful dialogue between students and between students and families about their multiple languages, cultures, and perspective taking and how they relate to each content area.

**Assessment:** Encourage hands-on activities and tasks where students have opportunities to interact with each other in the language(s) of their choice to meet their learning goals and produce their final projects.

## What Do You Think?

Review the fourth facet of the Hibiscus Framework. How might you respond to the questions below as an individual or discuss in a group?



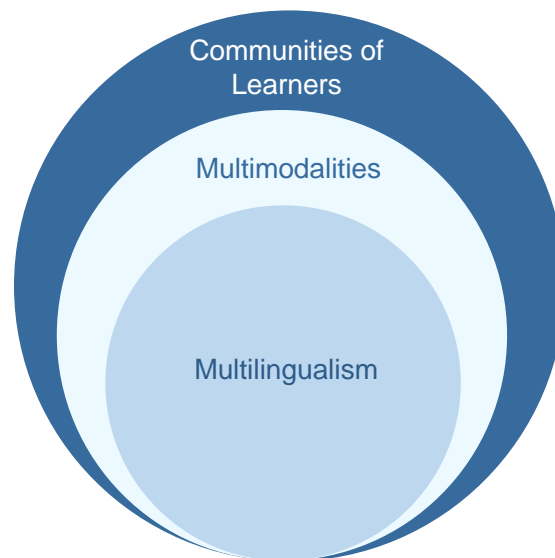
- Do you think your school has taken a multilingual turn?
- In what ways is multilingualism visible?
- Are multiple languages and cultures always welcome?
- How is multilingualism part of the school and classroom culture?
- How do you honor multiple languages in school-wide projects?

## 5 How might we nurture linguistic and cultural sustainability across our educational networks?

**Underlying Principle and Practice: We facilitate multilingual learners' understanding of content area concepts through multilingualism and *multimodalities*.**

As educators, we connect what students know (their worlds or ecosystems presented in social and cultural situations) with different ways for obtaining and communicating new learning. That is the fifth petal of the Hibiscus Framework. We recognize that we live in a multilingual setting and that technology plays an important role. As shown in the figure, knowing multiple languages (*multilingualism*) along with use of gestures, music, video, oral and written language, visuals, and technology (*multimodalities*) contribute to forming communities of learners to advance learning.

Multimodalities and Multilingualism Within Our Communities of Learners



Adapted from Gottlieb (2023), p.10 Gottlieb, M. (2023). Right from the start: Enriching learning experiences for multilingual learners through multiliteracies. Center for Applied Linguistics.

Our post-covid world brings a new educational reality with fresh ways to retrieve and process information. Learning for multilingual learners is more connected to technology and more responsive to students' global awareness. For teachers, having *multimodalities* available for teaching and learning help provide ongoing support to students. In addition, through their multiple languages, multilingual learners gain insight into their identities and how they navigate the world.

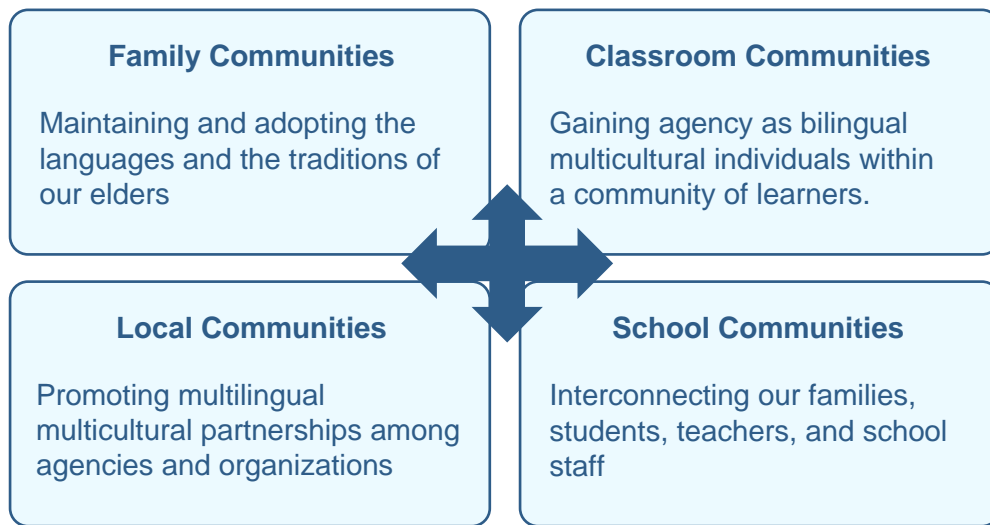
Being multilingual reinforces the value of languages and cultures and legitimizes students' language choices. Multilingual learners more than likely think in more than one language. They translanguage, naturally interspersing words and phrases of one language into another, in interacting with each

other. In this way, multilingual learners use all their language resources to communicate. Multilingual learners' ownership of their translanguaging practices illustrate their empowerment (Castro & Gottlieb, 2021).

### How Might We Implement This Principle?

Looking through the lens of multilingual learners, their families, and local communities, we see the value of growing multilingualism and multiculturalism in classrooms and school communities. As shown in the figure, there are many connections and partnerships that are and can be formed among the communities that make up the educational ecosystems of the Pacific.

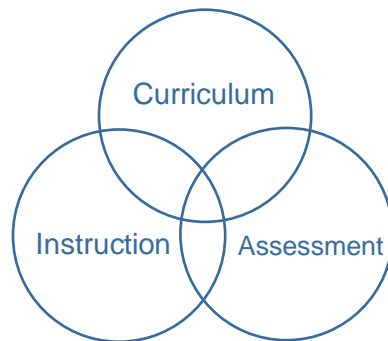
Tying Educational Communities Together



### What are Some Take Aways?

- By including technology in teaching, learning, and communicating with our multilingual learners and their families, we can contribute to the language and cultural richness of the Pacific region.
- We make sense of content area concepts by using many forms of communication, or multimodalities, such as gestures, music, video, and graphics, in addition to written and oral text. This allows us to target learning according to the needs of individual multilingual learners.
- Together, multimodalities and multilingualism offer students, families, and educators' language and cultural lenses for viewing, exploring, and representing the world as communities of learners.

## What Can Educators Do?



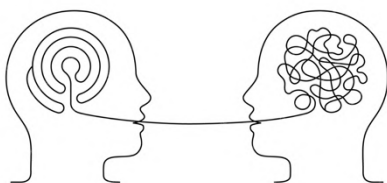
**Curriculum:** Create, select, adopt, or adapt units of learning across content areas—e.g., language arts, mathematics, science, and social studies—that are inspirational, engaging, authentic, and enriching for all students. Make sure that curriculum draws from all educational communities.

**Instruction:** Boost students' opportunities for learning through multimodalities (e.g., gestures, music, video, oral and written language, visuals, and technology) and choices in multiple languages. Encourage students to pursue learning goals, share their multicultural perspectives, and use a variety of communication modes.

**Assessment:** Make multimodal and multilingual options available for students to show their evidence for learning. Give students encouragement throughout the process using ongoing positive feedback along with concrete next steps for them to take

## What Do You Think?

Review the fifth facet of the Hibiscus Framework. How might you respond to the questions below as an individual or discuss in a group?

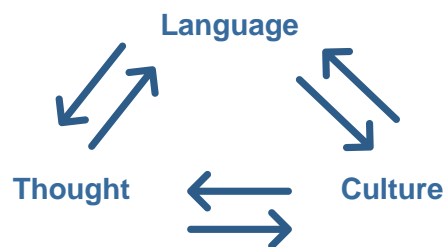


- What role do multimodalities and multilingualism play in teaching and learning in your classroom and school?
- How can multimodalities be used for scaffolding learning for students at different levels of language proficiency and achievement?

# REFLECTING ON LINGUISTIC AND CULTURAL SUSTAINABILITY: A SUMMARY OF THE HIBISCUS FRAMEWORK

The Hibiscus Framework illuminates the wonders of and need to protect the languages and cultures of the Pacific region. It illustrates how language is deeply intertwined with culture and thinking, which informs the actions we take. By honoring and valuing our students' and families' languages, we validate their identities and heritages. We also foster an environment that celebrates diversity and recognizes our students' strengths. In turn, we enhance students' self-esteem, motivation, and participation, which lead to improved academic outcomes.

As shown in the diagram, language, culture, and thought are deeply connected. Language is a tool that stimulates thought and activates our communication with others. It is also a powerful force that shapes our cultural being and influences perceptions of ourselves and our relationships with the world.



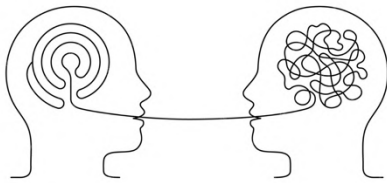
This brief invites pre-K–12 educators to re-envision the inter-connected communities of their surroundings through an assets-based multilingual multicultural lens. In instilling linguistic and cultural sustainability, the Pacific region can take pride in its peoples, their languages, cultures, and traditions. Inspired by the interaction among its educational and natural ecosystems, multilingual learners can have continuity in seeing themselves at home, at school, and in their local communities. These influences help shape student identities, bolster their confidence, and develop their self-sufficiency and agency.

Upholding the language and cultural richness of the region is not a trend nor the latest educational movement. For its peoples, it is a way of life that permeates homes, communities, and schools. The Hibiscus Framework is meant to be a symbol of potential and promise along with a pledge to promote and preserve educational equity for multilingual learners, their families, and teachers in the Pacific region into the foreseeable future.

## What Do You Think?

These final questions refer to the Hibiscus Framework in its entirety.

Three charts are set up after the questions in the think box for schools' professional learning communities or communities of practice to discuss the Hibiscus Framework. It offers different ways of looking at and analyzing the framework to offer you time to reflect on how you might preserve the languages and cultures of the Pacific throughout your communities.



- How might you tie the five facets of the Hibiscus Framework to your classrooms, schools, and communities?
- How might you take the five principles and practices of the framework and apply them to yourselves, multilingual learners, and families?
- How might you describe the linguistic and cultural wealth of your educational and natural community ecosystems?

## Applying the Hibiscus Framework to Different Settings

Give an example of how each facet of the framework might apply to your classroom, school, and local community. Then exchange your ideas with colleagues.

Facets of the Framework	Classroom	School	Community
1. How might we describe the linguistic and cultural vibrancy of the Pacific region?			
2. How might we envision linguistic and cultural sustainability for Pacific islanders?			
3. How might we encourage our local communities and schools to preserve their rich linguistic and cultural heritage?			
4. How might we foster access to our students' and families' multiple languages and cultures in our schools and classrooms?			
5. How might we nurture positive linguistic and cultural sustainability across our educational networks?			

## Applying the Hibiscus Framework to Different Audiences

Give an example of how the principles and practices of the framework might apply to yourself, your students, and families.

Principles and Practices	Myself	Multilingual Learners	Families
1. We bring wealth to the region through the social, multicultural, and spiritual values of the people.			
2. We reinforce the linguistic and cultural assets of multilingual learners, families, and educators through a network of communities we call <i>ecosystems</i> .			
3. We create communities of learning with families' <i>funds of knowledge</i> (who we are) and multilingual learners' <i>funds of identity</i> (who I am).			
4. When we take a <i>multilingual turn</i> , we accentuate what multilingual learners can do with their multiple languages and cultures.			
5. We facilitate multilingual learners' understanding of content area concepts through multilingualism and <i>multimodalities</i> .			



# Highlighting Linguistic and Cultural Resources Across the Educational Communities or Ecosystems

Language and cultural resources contribute to the richness of the Pacific region. Give some examples from each educational community listed on the left. You might set up a Google Jamboard on your computer or a gallery walk as part of a professional learning experience to generate and share ideas.

<b>Educational Communities</b>	<b>Language Resources</b>	<b>Cultural Resources</b>
Family		
Classroom		
Local		
School		

# Learn More!

You may wish to further explore how communities, schools, and classrooms form partnerships within ecosystems based on the assets of multilingual learners and families. Here are some references and resources.

Building an impactful educational ecosystem: The 4 key components. (2023).

<https://www.viewsonic.com/library/education/building-an-impactful-education-ecosystem-the-4-key-components/#:~:text=Similarly%2C%20an%20educational%20ecosystem%20consists,provide%20learning%20opportunities%20and%20resources.>

Dey, D. (2020). Supporting Pacific island communities through placed-based education. REL blog.

<https://ies.ed.gov/ncee/rel/Products/Region/pacific/Blog/70066>.

[Nā Hopena A'o HĀ](#)—a Hawai'i State Department of Education framework to develop the skills, behaviors, and dispositions that honor the qualities and values of the indigenous language, culture, and contexts of Hawai'i.

[LearningCHamoru.com](#)—an online platform to advance the learning of the CHamoru language.

[Ta'iala mo le Gagana Samoa i Niu Sila](#)—a curriculum guide for learning and teaching the Samoan language and culture from early childhood to secondary school based on research and experience in community language learning.

[Guide to Pacific Learners and Tapasā Cultural Competencies Framework for Teachers of Pacific Learners](#)—culturally responsive strategies for working with Pacific island students.

Esteban-Guitart, M. (2016). *Funds of Identity: Connecting Meaningful Learning Experiences In and Out of School*. Cambridge University Press.

González, N., Moll, L., & Amanti, C. (2005). *Funds of Knowledge: Theorizing Practices in Households, Communities and Classrooms*. Lawrence Erlbaum Associates.

Gottlieb, M. (2024). *Assessing Multilingual Learners: Bridges to Empowerment*. Corwin.

May, S. (2014). (Ed.). *The Multilingual Turn: Implications for SLA, TESOL, and Bilingual Education*. Routledge.

Penland, D. Palau and the revival of a place story that was almost lost. <https://promiseofplace.org/stories-from-the-field/stories-from-the-field/place-based-education-is-education-for-sustainability>.

The New London Group (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, 66(1).

'Utoikamanu, F. (2018). Safeguarding cultural and linguistic diversity in the context of global citizenship. *Global Citizenship*, 4. <https://www.un.org/en/chronicle/article/safeguarding-cultural-and-linguistic-diversity-context-global-citizenship>.

Zacarian, D., Calderón, M., & Gottlieb, M. (2021). *Beyond Crises: Overcoming Linguistic and Cultural Inequities in Communities, Schools, and Classrooms*. Corwin.

# Try It Out!

## Terms Associated with the Hibiscus Framework

We may have introduced some new terms for you in this brief. Use this chart to define what each term means to you and how you might use it.

<b><i>The Term in the Hibiscus Framework</i></b>	<b><i>Its Meaning to Me</i></b>	<b><i>A Personal Use</i></b>
Ecosystems		
Funds of identity		
Funds of knowledge		
Linguistic and cultural sustainability		
Multimodalities		
Multilingual turn		
Multilingualism		
Place-based education		
Project-based learning		
Sociocultural context		
Translanguaging		

## A Student Tool: My Sense of Place

Where you are (your place in the world) helps determine who you are. In this activity, we invite you to:

- Investigate the answers to the questions with family members.
- Interview each other and record answers orally or in writing.
- Look for similarities and differences in languages and cultures in your responses.
- Use your responses in content area projects, such as in conducting scientific research, producing language arts narratives, and designing different forms of art.

1. What is the name of your clan or family? What is its special talent or custom?
2. What is the name of your community? Which natural place is it near—a lagoon, a mountain, a volcano, an ocean?
3. What is a legend of your community?
4. Who are the leaders of your community? Do they have special names?
5. Which plants and flowers grow in your community? Share a legend of a plant or flower.
6. Which animals and birds are in your community? Share a legend about an animal or bird?
7. What is the climate of your community? What have you or your family noticed about changes in the storms, rain, wind, temperatures, and sea level?
8. What are the languages of your community? What differences has your family noticed in the use of different languages in your community over time?
9. What are the cultures of your family? What are some of your traditions and customs?
10. What more would you like to learn about your community or a special place?

Adapted from place-based education elements of design. <http://pcep.prel.org/wp-content/uploads/2016/01/PCEP-PBE-Guide-Formatted-Dec2015.pdf>.

**A Classroom Tool:  
A Checklist for Language and Cultural Responsiveness in Classrooms and Schools**

For each feature of language and cultural responsiveness, decide if it applies to curriculum, instruction, and/or assessment and place an X in the box. Then think of what might be needed to improve teaching and learning.

<i>In our setting, language, and cultural consciousness...</i>	<i>In</i>		
	<i>Curriculum?</i>	<i>Instruction?</i>	<i>Assessment?</i>
1. Fosters and honors multiple perspectives and frames of reference.			
2. Leverages students' and families' languages and cultures.			
3. Validates students' realities and lived experiences.			
4. Minimizes bias and stereotyping in classroom materials and texts.			
5. Allows for multimodalities (in addition to oral and written text) in learning.			
6. Operates within sociocultural contexts.			
7. Includes student voices in decision making.			
8. Pertains to learning goals, targets, and criteria for success.			
9. Is sensitive to individual students and families.			
10. Facilitates connections and collaboration among teachers, students, and family members.			

**A School Tool:  
A Rating Scale of My School’s Language and Cultural Resources**

Use this rating scale as a thumbnail evaluation of your school’s linguistic and cultural assets. Describe your school’s status based on criteria from 1 to 4 (1 = traces, 2 = intermittent signs, 3 = noticeable presence, and 4 = fully integrated). Discuss your responses with administrators and educators to suggest action steps.

<b><i>Linguistic and Cultural Sustainability of My School</i></b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
1. Multilingualism and multiculturalism are part of the school’s mission, vision, and values.				
2. Multilingualism and multiculturalism permeate the halls, cafeteria, and classroom environment, from signage to murals to conversations.				
3. High expectations are set for all students, and multilingual learners can reach their learning goals by accessing one or more languages.				
4. Students’ and families’ languages and cultures are valued every minute of every day.				
5. The linguistic and cultural resources of the community and family members “funds of knowledge” are an extension of the school.				
6. Curriculum, instruction, and assessment invite multiple perspectives.				
7. The experiences of multilingual learners and their families are built into curriculum design, instruction, and classroom assessment.				
8. Every adult in the school is a student advocate who pays special attention to language and culture.				
9. Linguistic and cultural sustainability draws from multilingual learners’ “funds of identity” in school, at home, and around the community.				

10. Professional learning is a time for educators to dive deeply into multilingual, multicultural, and multiracial issues.				
11. Multilingual learners and their teachers form a community of learners who together make classroom decisions.				
12. Multilingual learners are on a pathway of becoming independent learners.				

Adapted from Gottlieb, 2024, p. 42

## Margo Gottlieb

Margo Gottlieb, Ph.D., has advocated for and partnered with educators of multilingual learners her entire career. Prior to cofounding WIDA at the University of Wisconsin-Madison, she was a Director of Assessment and Evaluation, bilingual coordinator, and classroom teacher. Margo has contributed to the design of language development standards frameworks for WIDA, TESOL International Association, Guam, and American Samoa, has co-constructed and offered professional learning on linguistic and culturally sustainable curriculum models, and has reconceptualized classroom assessment policy and practice across the U.S. and internationally. Margo has authored, co-authored, or co-edited over 100 publications, including 20 books and guides, her latest being *Assessing Multilingual Learners: Bridges to Empowerment* (3rd ed), (Corwin, 2024)



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